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# GRANT AND SCHURZ ON THE SOUTH.

LETTER OF GENERAL GRANT CONCERNING AFFAIRS AT THE SOUTH, AND EXTRACTS FROM A REPORT BY CARL SCHURZ SUBMITTED TO PRESIDENT ANDREW JOHNSON, AND BY HIM COMMUNICATED TO CONGRESS  
DECEMBER 19, 1865.

## LETTER OF GENERAL GRANT CONCERNING AFFAIRS AT THE SOUTH.

HEADQUARTERS  
ARMIES OF THE UNITED STATES,  
*Washington, D. C., Dec. 18, 1865.*

SIR: In reply to your note of the 16th instant, requesting a report from me giving such information as I may be possessed of coming within the scope of the inquiries made by the Senate of the United States in their resolution of the 12th instant, I have the honor to submit the following:

With your approval, and also that of the honorable Secretary of War, I left Washington City on the 27th of last month for the purpose of making a tour of inspection through some of the Southern States, or States lately in rebellion, and to see what changes were necessary to be made in the disposition of the military forces of the country; how these forces could be reduced and expenses curtailed, &c.; and to learn, as far as possible, the feelings and intentions of the citizens of those States towards the general government.

The State of Virginia being so accessible to Washington City, and information from this quarter, therefore, being readily obtained, I hastened through the State without conversing or meeting with any of its citizens. In Raleigh, N. C., I spent one day; in Charleston, S. C., two days; Savannah and Augusta, Ga., each one day. Both in travelling and while stopping I saw much and conversed freely with the citizens of those States as well as with officers of the army who have been stationed among them. The following are the conclusions come to by me.

I am satisfied that the mass of thinking men of the South accept the present situation of affairs in good faith. The questions which have heretofore divided the sentiment of the people of the two sections—slavery and State rights, or the right of a State to secede from the Union—they regard as having been settled forever by the highest tribunal—arms—that man can resort to. I was pleased to learn from the leading men whom I met that they not only accepted the decision arrived at as final, but, now that the smoke of battle has cleared away and

time has been given for reflection, that this decision has been a fortunate one for the whole country, they receiving like benefits from it with those who opposed them in the field and in council.

Four years of war, during which law was executed only at the point of the bayonet throughout the States in rebellion, have left the people possibly in a condition not to yield that ready obedience to civil authority the American people have generally been in the habit of yielding. This would render the presence of small garrisons throughout those States necessary until such time as labor returns to its proper channel, and civil authority is fully established. I did not meet any one, either those holding places under the government or citizens of the Southern States, who think it practicable to withdraw the military from the South at present. The white and the black mutually require the protection of the general government.

There is such universal acquiescence in the authority of the general government throughout the portions of country visited by me, that the mere presence of a military force, without regard to numbers, is sufficient to maintain order. The good of the country, and economy, require that the force kept in the interior, where there are many freedmen, (elsewhere in the Southern States than at forts upon the seacoast no force is necessary,) should all be white troops. The reasons for this are obvious without mentioning many of them. The presence of black troops, lately slaves, demoralizes labor, both by their advice and by furnishing in their camps a resort for the freedmen for long distances around. White troops generally excite no opposition, and therefore a small number of them can maintain order in a given district. Colored troops must be kept in bodies sufficient to defend themselves. It is not the thinking men who would use violence towards any class of troops sent among them by the general government, but the ignorant in some places might; and the late slave seems to be imbued with the idea that the property of his late master should, by right, belong to him, or at least should have no protection from the colored soldier. There is danger of collisions being brought up by such causes.

My observations lead me to the conclusion that the citizens of the Southern States are anxious to return to self-government, within the Union, as soon as possible; that whilst reconstructing they want and require protection from the government; that they are in earnest in wishing to do what they think is required by the government, not humiliating to them as citizens, and that if such a course were pointed out they would pursue it in good faith. It is to be regretted that there cannot be a greater commingling, at this time, between the citizens of the two sections, and particularly of those intrusted with the law-making power.

I did not give the operations of the Freedmen's Bureau that attention I would have done if more time had been at my disposal. Conversations on the subject, however, with officers connected with the bureau, lead me to think that, in some of the States, its affairs have not been conducted with good judgment or economy, and that the belief, widely spread among the freedmen of the Southern States, that the lands of their former owners will, at least in part, be divided among them, has come from agents of this bureau. This belief is seriously interfering with the willingness of the freedmen to make contracts for the coming year. In some form the Freedmen's Bureau is an absolute necessity until civil law is established and enforced, securing to the freedmen their rights and full protection. At present, however, it is independent of the military establishment of the country, and seems to be operated by the different agents of the bureau according to their individual notions. Everywhere General Howard, the able head of the bureau, made friends by the just and fair instructions and advice he gave; but the complaint in South Carolina was that when he left, things went on as before. Many, perhaps the majority, of the agents of the Freedmen's Bureau advise the freedmen that by their own industry they must expect to live. To this end they endeavor to secure employment for them, and to see that both contracting parties comply with their engagements. In some instances, I am sorry to say, the freedman's mind does not seem to be disabused of the idea that a freedman has the right to live without care or provision for the future. The effect of the belief in division of lands is idleness and accumulation in camps, towns, and cities. In such cases I think it will be found that vice and disease will tend to the extermination or great reduction of the colored race. It cannot be expected that the opinions held by men at the South for years can be changed in a day, and therefore the freedmen require, for a few years, not only laws to protect them, but the fostering care of those who will give them good counsel, and on whom they rely.

The Freedmen's Bureau being separated from the military establishment of the country, requires all the expense of a separate organization. One does not necessarily know what the other is doing, or what orders they are acting under. It seems to me this could be corrected by regarding every officer on duty with troops

in the Southern States as an agent of the Freedmen's Bureau, and then have all orders from the head of the bureau sent through department commanders. This would create a responsibility that would secure uniformity of action throughout all the South; would insure the orders and instructions from the head of the bureau being carried out, and would relieve from duty and pay a large number of employees of the government.

I have the honor to be, very respectfully,  
your obedient servant.

U. S. GRANT.

*Lieutenant General.*

His Excellency ANDREW JOHNSON,  
*President of the United States.*

GRANT's letter exhibits his characteristic candor, consistency and freedom from prejudice, showing his desire for harmony, peace, and retrenchment of expenses connected with the administration of affairs. Schurz's report is lengthy and sensational, in which the personal pronoun I figures very extensively; and it is anything but flattering to the people of the South, whether white or colored. Although he says that "he has conscientiously endeavored to see things as they were, and to represent them as he saw them," the great inconsistency between his views then and his recent utterances must be apparent to the most casual observer of his vacillating political course.

#### REPORT OF CARL SCHURZ ON THE STATES OF SOUTH CAROLINA, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.

SIR: When you did me the honor of selecting me for a mission to the States lately in rebellion, for the purpose of inquiring into the existing condition of things, of laying before you whatever information of importance I might gather, and of suggesting to you such measures as my observations would lead me to believe advisable, I accepted the trust with a profound sense of the responsibility connected with the performance of the task. The views I entertained at the time, I had communicated to you in frequent letters and conversations. I would not have accepted the mission, had I not felt that whatever preconceived opinions I might carry with me to the South, I should be ready to abandon or modify, as my perception of facts and circumstances might command their abandonment or modification. You informed me that your "policy of reconstruction" was merely experimental, and that you would change it if the experiment did not lead to satisfactory results. To aid you in forming your conclusions upon this point I understood to be the object of my mission, and this understanding was in perfect accordance with

the written instructions I received through the Secretary of War.

These instructions confined my mission to the States of South Carolina, Georgia, Alabama, Mississippi, and the department of the Gulf. I informed you, before leaving the North, that I could not well devote more than three months to the duties imposed upon me, and that space of time proved sufficient for me to visit all the States above enumerated, except Texas.

Before laying the results of my observations before you, it is proper that I should state the *modus operandi* by which I obtained information and formed my conclusions. Wherever I went I sought interviews with persons who might be presumed to represent the opinions, or to have influence upon the conduct, of their neighbors: I had thus frequent meetings with individuals belonging to the different classes of society from the highest to the lowest; in the cities as well as on the roads and steamboats I had many opportunities to converse not only with inhabitants of the adjacent country, but with persons coming from districts which I was not able to visit; and finally I compared the impressions thus received with the experience of the military and civil officers of the government stationed in that country, as well as of other reliable Union men to whom a longer residence on the spot and a more varied intercourse with people had given better facilities of local observation than my circumstances permitted me to enjoy. When practicable I procured statements of their views and experience in writing as well as copies of official or private reports they had received from their subordinates or other persons. It was not expected of me that I should take formal testimony, and, indeed, such an operation would have required more time than I was able to devote to it.

#### RETURNING LOYALTY.

It is a well-known fact that in the States of Tennessee and North Carolina, the number of white Unionists who, during the war, actively aided the government, or at least openly professed their attachment to the cause of the Union, was very small. In none of these States were they strong enough to exercise any decisive influence upon the action of the people, not even in Louisiana, unless rigorously supported by the power of the general government. But the white people at large being under certain conditions charged with taking the preliminaries of "reconstruction" into their hands, the success of the experiment depends upon the spirit and attitude of those who either attached themselves to the secession cause from the beginning, or, entertaining originally opposite views, at least followed its fortunes from the time that their States had declared their separation from the Union.

The first southern men of this class with whom I came into contact immediately after my arrival in South Carolina expressed their sentiments almost literally in the following language: "We acknowledge ourselves beaten,

and we are ready to submit to the result of the war. The war has practically decided that no State shall secede and that the slaves are emancipated. We cannot be expected at once to give up our principles and convictions of right, but we accept facts as they are, and desire to be reinstated as soon as possible in the enjoyment and exercise of our political rights." This declaration was repeated to me hundreds of times in every State I visited, with some variations of language, according to the different ways of thinking, or the frankness or reserve of the different speakers. Some said nothing of adhering to their old principles and convictions of right; others still argued against the constitutionality of coercion and of the emancipation proclamation, others expressed their determination to become good citizens in strong language, and urged with equal emphasis the necessity of their home institutions being at once left to their own control; others would go so far as to say they were glad that the war was ended, and they had never any confidence in the confederacy; others protested that they had been opposed to secession until their States went out, and then yielded to the current of events. Some would me give to understand that they had always been good Union men at heart, and rejoiced that the war had terminated in favor of the national cause, but in most cases such a sentiment was *expressed only in a whisper*; others again would grumblingly insist upon the restoration of their "rights," as if they had done no wrong, and indicated plainly that they would *submit* only to what they could not resist and *as long as they could not resist it*. Such were the definitions of "returning loyalty" I received.

Upon the ground of these declarations, and other evidence gathered in the course of my observations, I may group the Southern people into four classes, each of which exercises an influence upon the development of things in that section:

1. Those who, although having yielded submission to the national government only when obliged to do so, have a clear perception of the irreversible changes produced by the war, and honestly endeavor to accommodate themselves to the new order of things. Many of them are not free from traditional prejudice but open to conviction, and may be expected to act in good faith whatever they do. This class is composed, in its majority, of persons of mature age—planters, merchants, and professional men; some of them are active in the reconstruction movement, but boldness and energy are, with a few individual exceptions, not among their distinguishing qualities.

2. Those whose principal object is to have the States without delay restored to their position and influence in the Union and the *people of the States to the absolute control of their home concerns*. They are ready, in order to attain that object, to *make any ostensible concessions that will not prevent them from arranging things to suit their taste as soon as that object is attained*. This class comprises a considerable number, probably a large majority, of the professional

politicians who are extremely active in the reconstruction movement. They are loud in their praise of the President's reconstruction policy, and clamorous for the withdrawal of the Federal troops and the abolition of the Freedmen's Bureau.

3. The incorrigibles, who still indulge in the *swagger* which was so customary before and during the war, and still hope for a time when the Southern confederacy will achieve its independence. This class consists mostly of young men, and comprises the loiterers of the towns and the idlers of the country. They persecute Union men and negroes whenever they can do so with impunity, insist clamorously upon their "rights," and are extremely impatient of the presence of the Federal soldiers. *A good many of them have taken the oath of allegiance and amnesty, and associated themselves with the second class in their political operations.* This element is by no means unimportant; it is strong in numbers, deals in brave talk, addresses itself directly and incessantly to the passions and prejudices of the masses, and commands the admiration of the women.

4. The multitude of people who have no definite ideas about the circumstances under which they live and about the course they have to follow; whose intellects are weak, but whose prejudices and impulses are strong, and who are apt to be carried along by those who know how to appeal to the latter.

But whatever their differences may be, on one point they are agreed: further resistance to the power of the national government is useless, and submission to its authority a matter of necessity. It is true, the right of secession in theory is still believed in by most of those who formerly believed in it; some are still entertaining a vague hope of seeing it realized at some future time, but all give it up as a practical impossibility for the present.

#### OATH-TAKING.

Of those who have not yet taken the oath of allegiance most belong to the class of indifferent people who "do not care one way or the other." There are still some individuals who find the oath to be a confession of defeat and a declaration of submission too humiliating and too repugnant to their feeling. It is to be expected that the former will gradually overcome their apathy and the latter their sensitiveness, and that at a not remote day, all will have qualified themselves, *in point of form*, to resume the right of citizenship.

#### FEELING TOWARD THE SOLDIERS AND PEOPLE OF THE NORTH.

No instance has come to my notice in which the people of a city or a rural district cordially fraternized with the army. Here and there the soldiers were welcomed as protectors against apprehended dangers; but general exhibitions of cordiality on the part of the population I have not heard of. There are, indeed, honorable individual exceptions to this rule. Many

persons, mostly belonging to the first of the four classes above enumerated, are honestly striving to soften down the bitter feelings and traditional antipathies of their neighbors; others, who are acting more upon motives of policy than inclination, maintain pleasant relations with the officers of the government. But, upon the whole, the soldier of the Union is still looked upon as a stranger, an intruder—as the "Yankee," "the enemy." It would be superfluous to enumerate instances of insult offered to our soldiers, and even to officers high in command; the existence and intensity of this aversion is too well known to those who have served or are now serving in the South to require proof.

This feeling of aversion and resentment with regard to our soldiers may, perhaps, be called natural. The animosities inflamed by a four years' war, and its distressing incidents, cannot be easily overcome. But they extend beyond the limits of the army, to the people of the North. I have read in Southern papers bitter complaints about the unfriendly spirit exhibited by the Northern people—complaints not unfrequently flavored with an admixture of vituperation. But, as far as my experience goes, the "unfriendly spirit" exhibited in the North is all mildness and affection compared with the popular temper which in the South vents itself in a variety of ways and on all possible occasions. No observing Northern man can come into contact with the different classes composing Southern society without noticing it. He may be received in social circles with great politeness, even with apparent cordiality; but soon he will become aware that, although he may be esteemed as a man, he is detested as a "Yankee," and, as the conversation becomes a little more confidential and throws off ordinary restraint, he is not unfrequently told so; the word "Yankee" still signifies to them those traits of character which the Southern press has been so long in the habit of attributing to the Northern people; and whenever they look around them upon the traces of the war, they see in them, not the consequences of their own folly, but the evidences of "Yankee wickedness."

#### SITUATION OF UNIONISTS.

It struck me, soon after my arrival in the South, that the known Unionists—I mean those who, during the war, had been to a certain extent identified with the national cause—were not in communion with the leading social and political circles; and the further my observations extended the clearer it became to me that their existence in the South was of a rather precarious nature. Already in Charleston, S. C., my attention was called to the current talk among the people, that when they had the control of things once more in their own hands, and were no longer restrained by the presence of "Yankee" soldiers, men of Dr. Mackey's stamp would not be permitted to live there.

## WHAT HAS BEEN ACCOMPLISHED.

While the generosity and toleration shown by the government to the people lately in rebellion has not met with a corresponding generosity shown by those people to the government's friends, it has brought forth some results which, if properly developed, will become of value. It has facilitated the re-establishment of the forms of civil government, and led many of those who had been active in the rebellion to take part in the act of bringing back the States to their constitutional relations; and if nothing else were necessary than the mere putting in operation of the mere machinery of government in point of form, and not also the acceptance of the results of the war and their development in point of spirit, these results, although as yet incomplete, might be called a satisfactory advance in the right direction.

But as to the moral value of these results, we must not indulge in any delusions. There are two principal points to which I beg to call your attention. In the first place, the rapid return to power and influence of so many of those who but recently were engaged in a bitter war against the Union, has had one effect which was certainly not originally contemplated by the government. Treason does, under existing circumstances, not appear odious in the South. The people are not impressed with any sense of its criminality. And, secondly, there is, as yet, among the Southern people an *utter absence of national feeling*. I made it a business, while in the South, to watch the symptoms of "returning loyalty" as they appeared not only in private conversation, but in the public press and in the speeches delivered and the resolutions passed at Union meetings. Hardly ever was there an expression of hearty attachment to the great republic, or an appeal to the impulses of patriotism; but whenever submission to the national authority was declared and advocated, it was almost uniformly placed upon two principal grounds: That, under present circumstances, the Southern people could "do no better;" and then that submission was the only means by which they could *rid themselves of the federal soldiers and obtain once more control of their own affairs*. Some of the speakers may have been inspired by higher motives, but upon these two arguments they had principally to rely whenever they wanted to make an impression upon the popular mind. While admitting that, at present, we have perhaps no right to expect anything better than this submission—loyalty which springs from necessity and calculation—I do not consider it safe for the government to base expectations upon it, which the manner in which it manifests itself does not justify.

## KU-KLUX IN 1865.

The organization of civil government is relieving the military, to a great extent, of its police duties and judicial functions; but at the time I left the South it was still very far from showing a satisfactory efficiency in the mainte-

nance of order and security. In many districts robbing and plundering was going on with perfect impunity; the roads were infested by bands of highwaymen; numerous assaults occurred, and several stage lines were considered unsafe. It is stated that civil officers are either unwilling or unable to enforce the law; that one man does not dare to testify against another for fear of being murdered, and that the better elements of society are kept down by lawless characters under a system of terrorism. Both the Governors of Alabama and Mississippi complained of it in official proclamations. Such a state of demoralization *would call for extraordinary measures in any country, and it is difficult to conceive how, in the face of the inefficiency of the civil authorities, the removal of the troops can be thought of.*

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It is well known that the levying of taxes for the payment of the interest on our national debt is, and will continue to be, very unpopular in the South. It is true *no striking demonstrations have as yet been made of any decided unwillingness on the part of the people to contribute to the discharge of our national obligations*. But most of the conversations I had with Southerners upon this subject led me to apprehend that they, politicians and people, are rather inclined to *ask money of the government as compensation for their emancipated slaves*, for the rebuilding of the levees on the Mississippi, and various kinds of damage done by our armies for military purposes, than, as the current expression is, to "help pay the expenses of the whipping they have received."

THE SOUTHERN PEOPLE EXPECT TO BE PAID FOR EMANCIPATED SLAVES BY THE GENERAL GOVERNMENT, AND ARE OPPOSED TO BEING TAXED TO HELP PAY THE NATIONAL DEBT.

In fact there are abundant indications which render it eminently probable that, on the claim of compensation for their emancipated slaves, the Southern States, as soon as readmitted to Congress, will be almost a unit. In the Mississippi convention the idea was broached in an elaborate speech, to have the late slave States *relieved from taxation "for years to come" in consideration of debt due them for emancipated slaves*.

I need not go into details as to the efforts made in some of the Southern States in favor of the assumption by those States of their debts contracted during the rebellion.

It may be assumed with certainty that those who want to have the Southern people, poor as they are, taxed for the payment of rebel debts, do not mean to have them taxed for the purpose of meeting our national obligations. But whatever devices may be resorted to, present indications justify the apprehension that *the enforcement of our revenue laws will meet with a refractory spirit, and may require severe measures* than the mere sending of revenue officers into that part of the country.

## THE LABOR QUESTION.

When the war came to a close the labor system of the South was already much disturbed. In some localities, where our troops had not yet penetrated, and where no military post was within reach, planters endeavored and partially succeeded in maintaining between themselves and the negroes the relation of master and slave, partly by concealing from them the great changes that had taken place, and partly by terrorizing them into submission to their behests. But aside from these exceptions, the country found itself thrown into that confusion which is naturally inseparable from a change so great and so sudden. The white people were afraid of the negroes, and the negroes did not trust the white people; the military power of the national government stood there, and was looked up to as the protector of both.

## GENERAL TREATMENT OF THE NEGRO.

A belief, conviction, or prejudice, or whatever you may call it, so widely spread and apparently so deeply rooted, as this, that the negro will not work without physical compulsion, is certainly calculated to have a very serious influence upon the conduct of the people entertaining it. It naturally produced a desire to preserve slavery in its original form as much and as long as possible—and you may, perhaps, remember the admission made by one of the provisional governors, over two months after the close of the war, that the people of his State still indulged in a lingering hope slavery might yet be preserved—or to introduce into the new system that element of physical compulsion which would make the negro work. Efforts were, indeed, made to hold the negro in his old state of subjection, especially in such localities where our military forces had not yet penetrated, or where the country was not garrisoned in detail. Here and there planters succeeded for a limited period to keep their former slaves in ignorance, or at least doubt, about their new rights; but the main agency employed for that purpose was force and intimidation. In many instances negroes who walked away from the plantations, or were found upon the roads, were shot or otherwise severely punished, which was calculated to produce the impression among those remaining with their masters that an attempt to escape from slavery would result in certain destruction.

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Brigadier General Fessenden reports:—"A spirit of bitterness and persecution manifests itself towards the negroes. They are shot and abused, outside the immediate protection of our forces, by men who announce their determination to take the law into their own hands, in defiance of our authority. To protect the negro and punish these still rebellious individuals it will be necessary to have their country pretty thickly settled with soldiers."

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The habit is so inveterate with a great many persons as to render on the least provocation,

the impulse to whip a negro almost irresistible. It will continue to be so until the Southern people will have learned, *so as never to forget it, that a black man has rights which a white man is bound to respect.*

So far the spirit of persecution has shown itself so strong as to make the protection of the freedman by the military arm of the government in many localities necessary—in almost all, desirable.

## EDUCATION OF THE FREEDMEN.

I was forced to the conclusion that, aside from a small number of honorable exceptions, the popular prejudice is almost as bitterly set against the negro's having the advantage of education as it was when the negro was a slave. There may be an improvement in that respect, but it would prove only how universal the prejudice was in former days. Hundreds of times I heard the old assertion repeated, that "learning will spoil the nigger for work," and that "negro education will be the ruin of the South." Another most singular notion still holds a potent sway over the minds of the masses—it is, that the elevation of the blacks will be the degradation of the whites. They do not understand yet that the continual contact with an ignorant and degraded population must necessarily lower the mental and moral tone of the other classes of society. This they might have learned from actual experience, as we in the North have been taught, also by actual experience, that the education of the lower orders is the only reliable basis of the civilization as well as of the prosperity of a people.

The consequence of the prejudice prevailing in the Southern States is that colored schools can be established and carried on with safety only under the protection of our military forces, and that where the latter are withdrawn the former have to go with them. There may be a few localities forming exceptions, but their number is certainly very small.

## THE REACTIONARY TENDENCY.

I stated above that, in my opinion, the solution of the social problem in the South did not depend upon the capacity and conduct of the negro alone, but in the same measure upon the ideas and feelings entertained and acted upon by the whites. What their ideas and feelings were while under my observation, and how they affected the contact of the two races, I have already set forth. The question arises, what policy will be adopted by the "ruling class" when all restraint imposed upon them by the military power of the national government is withdrawn, and they are left free to regulate matters according to their own tastes? It would be presumptuous to speak of the future with absolute certainty; but it may safely be assumed that the same causes will always tend to produce the same effects. As long as a majority of the Southern people believe that "the negro will not work without physical compulsion," and that "the blacks at large belong to the whites at large," that belief will tend to produce a sys-



tern of coercion, the enforcement of which will be aided by the hostile feeling against the negro now prevailing among the whites, and by the general spirit of violence which in the South was fostered by the influence slavery exercised upon the popular character. It is, indeed, not probable that a general attempt will be made to restore slavery in its old form, on account of the barriers which such an attempt would find in its way; but there are systems intermediate between slavery as it formerly existed in the South, and free labor as it exists in the North, but more nearly related to the former than to the latter, *the introduction of which will be attempted.*

When speaking of popular demonstrations in the South in favor of submission to the government, I stated that the principal and almost the only argument used was, that they found themselves in a situation in which "they could do no better." It was the same thing with regard to the abolition of slavery; wherever abolition was publicly advocated, whether in popular meetings or in State conventions, it was on the ground of necessity—not infrequently with the significant addition that, as soon as they had once more control of their own State affairs, they could settle the labor question to suit themselves, whatever they might have to submit to for the present. Not only did I find this to be the common talk among the people, but the same sentiment was openly avowed by public men in speech and print.

#### WHY THE SOUTHERN PEOPLE ARE SO PERVERSE.

One reason why the Southern people are so slow in accommodating themselves to the new order of things is, that they confidently expect soon to be permitted to regulate matters according to their own notions. Every concession made to them by the government has been taken as an encouragement to persevere in this hope, and, unfortunately for them, this hope is nourished by influences from other parts of the country. Hence their anxiety to have their State governments restored *at once*, to have the troops withdrawn, and the Freedmen's Bureau abolished, although a good many discerning men know well that, in view of the lawless spirit still prevailing, it would be far better for them to have the general order of society firmly maintained by the Federal power until things have arrived at a final settlement. Had, from the beginning, the conviction been forced upon them that the abolition of the new order of things by the admixture of elements belonging to the system of slavery would under no circumstances be permitted, a much larger number would have launched their energies into the new channel, and, seeing that they could do "no better," faithfully co-operated with the government. It is hope which fixes them in their perverse notions. That hope nourished or fully gratified, they will persevere in the same direction. That hope destroyed, a great many will, by the force of necessity, at once accommodate themselves to the logic of the change. If, therefore, the national government firmly and unequivocally

announces its policy not to give up the control of the free-labor reform until it is finally accomplished, the progress of that reform will undoubtedly be far more rapid and far less difficult than it will be if the attitude of the government is such as to permit contrary hopes to be indulged in.

#### THE FREEDMEN'S BUREAU A GOOD AGENT TO SECURE FREE LABOR IN THE SOUTH.

The machinery by which the government has so far exercised its protection of the negro and of free labor in the South—the Freedmen's Bureau—is very unpopular in that part of the country, as every institution placed there as a barrier to reactionary aspirations would be.

I feel warranted in saying that not half of the labor that has been done in the South this year, or will be done there next year, would have been or would be done but for the exertions of the Freedmen's Bureau. The confusion and disorder of the transition period would have been infinitely greater had not an agency interfered which possessed the confidence of the emancipated slaves; which could disabuse them of any extravagant notions and expectations and be trusted; which could administer to them good advice and be voluntarily obeyed. No other agency, except one placed there by the national government, could have wielded that moral power whose interposition was so necessary to prevent Southern society from falling at once into the chaos of a general collision between its different elements. That the success achieved by the Freedmen's Bureau is as yet very incomplete cannot be disputed. A more perfect organization and a more carefully selected personnel may be desirable; but it is doubtful whether a more suitable machinery can be devised to secure to free labor in the South that protection against disturbing influences which the nature of the situation still imperatively demands.

#### SOUTHERN DELUSIONS.

The Southern people honestly maintained and believed, not only that as a people they were highly civilized, but that their civilization was the highest that could be attained, and ought to serve as a model to other nations the world over. The more enlightened individuals among them felt sometimes a vague impression of the barrenness of their mental life, and the barbarous peculiarities of their social organization; but very few ever dared to investigate and to expose the true cause of these evils. Thus the people were so wrapped up in self-admiration as to be inaccessible to the voice even of the best-intentioned criticism. Hence the *delusion* they indulged in as to the absolute superiority of their race—a delusion which, in spite of the severe test it has undergone, is not yet given up; and will, as every traveller in the South can testify from experience, sometimes express itself in singular manifestations. This spirit, which for so long a time has kept the Southern people back while the world besides was moving, is even at this moment still

standing as a serious obstacle in the way of progress.

The South needs capital. But capital is notoriously timid and averse to risk itself, not only where there actually is trouble, but where there is serious and continual danger of trouble. Capitalists will be apt to consider—and they are by no means wrong in doing so—that no safe investments can be made in the South as long as Southern society is liable to be convulsed by anarchical disorders. No greater encouragement can, therefore, be given to capital to transfer itself to the South than the assurance that the government will continue to control the development of the new social system in the late rebel States until such dangers are averted by a final settlement of things upon a thorough free-labor basis.

#### NEGRO SUFFRAGE.

In discussing the matter of negro suffrage I deemed it my duty to confine myself strictly to the practical aspects of the subject. I have, therefore, not touched its moral merits, nor discussed the question whether the national government is competent to enlarge the elective franchise in the States lately in rebellion by its own act; I deem it proper, however, to offer a few remarks on the assertion frequently put forth, that the franchise is likely to be extended to the colored man by the voluntary action of the Southern whites themselves. My observation leads me to a contrary opinion. Aside from a very few enlightened men, I found but one class of people in favor of the enfranchisement of the blacks: it was the class of Unionists who found themselves politically ostracised, and looked upon the enfranchisement of the loyal negroes as the salvation of the whole loyal element. But their numbers and influence are sadly insufficient to secure such a result. The masses are strongly opposed to colored suffrage; anybody that dares to advocate it is stigmatized as a dangerous fanatic; nor do I deem it probable that in the ordinary course of things prejudices will wear off to such an extent as to make it a popular measure.

#### CONCLUSION.

I may sum up all I have said in a few words. If nothing were necessary but to restore the machinery of government in the States lately in rebellion in point of form, the movements made to that end by the people of the South might be considered satisfactory. But if it is required that the Southern people should also accommodate themselves to the results of the war in point of spirit, those movements fall far short of what must be insisted upon.

The loyalty of the masses and most of the leaders of the Southern people, consists in submission to necessity. There is, except in individual instances, an entire absence of that national spirit which forms the basis of true loyalty and patriotism.

The emancipation of the slave is submitted to him as far as it can be in the old form, and could not be kept up. But although the

freedman is no longer considered the property of the individual master, he is considered the slave of society, and all independent State legislation will share the tendency to make him such. The ordinances abolishing slavery passed by the conventions under the pressure of circumstances, will not be looked upon as barring the establishment of a new form of servitude.

Practical attempts on the part of the Southern people to deprive the negro of his rights as a freeman may result in bloody collisions, and will certainly plunge Southern society into restless fluctuations and anarchical confusion. Such evils can be prevented only by continuing the control of the national government in the States lately in rebellion until free labor is fully developed and firmly established, and the advantages and blessings of the new order of things have disclosed themselves. This desirable result will be hastened by a firm declaration on the part of the government, that national control of the South will not cease until such results are secured. Only in this way can that security be established in the South which will render numerous immigration possible, and such immigration would materially aid a favorable development of things.

It will hardly be possible to secure the freedom against oppressive class legislation and private persecution, unless he be endowed with a certain measure of political power.

I desire not to be understood as saying that there are no well-meaning men among those who were compromised in the rebellion. There are many, but neither their number nor their influence is strong enough to control the manifest tendency of the popular spirit. There are great reasons for hope that a determined policy on the part of the national government will produce innumerable and valuable conversions. This consideration counsels lenity as to persons, such as is demanded by the humane and enlightened spirit of our times, and vigor and firmness in the carrying out of principles, such as is demanded by the national sense of justice and the exigencies of our situation.

I would earnestly urge that no irremediable step towards relieving the States lately in rebellion from all national control, until such favorable changes are clearly and unmistakably ascertained.

To that end, and by virtue of the commission you honored me with when sending me out to communicate to you, freely and unreservedly, my views as to measures of policy proper to be adopted, I would now respectfully suggest that you advise Congress to send out one or more *unbiased and unconnected* commissioners to inquire for themselves into the actual condition of things here, and when taken upon re-examination of such States to their representation in the legislative branch of the government, and the withdrawal of the national control from that section of the country.

I am, sir, very respectfully, your obedient servant,  
 CHAS. SCHULZ.

His Excellency, ANTON W. REISSER,  
 President of the United States.

# THE CONDITION OF THE SOUTH:

Extracts from the Report of MAJOR-GENERAL CARL SCHURZ,  
on the States of South Carolina, Georgia, Alabama,  
Mississippi and Louisiana:

ADDRESSED TO THE PRESIDENT.

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## CONDITION OF THINGS IMMEDIATELY AFTER THE CLOSE OF THE WAR.

WHEN the news of Lee's and Johnston's surrenders burst upon the southern country the general consternation was extreme. Men who had occupied positions under the confederate government, or were otherwise compromised in the rebellion, ran before the federal columns, as they advanced and spread out to occupy the country, from village to village, from plantation to plantation, hardly knowing whether they wanted to escape or not. Others remained at their homes yielding themselves up to their fate. Prominent Unionists told me that persons who for four years had scorned to recognize them on the street approached them with smiling faces and both hands extended. Men of standing in the political world expressed serious doubts as to whether the rebel States would ever again occupy their position as States in the Union, or be governed as conquered provinces. The public mind was so despondent that if readmission at some future time, under whatever conditions, had been promised, it would then have been looked upon as a favor. The most uncompromising rebels prepared for leaving the country. The masses remained in a state of fearful expectancy.

This applies especially to those parts of the country which were within immediate reach of our armies or had previously been touched by the war. Where Union soldiers had never been seen and none were near, people were at first hardly aware of the magnitude of the catastrophe, and strove to continue in their old ways of living.

Such was, according to the accounts I received, the character of that first period. The worst apprehensions were gradually relieved, as day after day went by without bringing the disasters and inflictions which had been vaguely anticipated, until at last the appearance of the North Carolina proclamation substituted new hopes for them. The development of this second period I was called upon to observe on the spot, and it forms the main subject of this report.

## RETURNING LOYALTY.

It is a well-known fact that in the States south of Tennessee and North Carolina the number of white Unionists who during the war actively aided the government, or at least openly professed their attachment to the cause of the Union, was very small.

The first southern men with whom I came into contact immediately after my arrival in South Carolina expressed their sentiments almost literally in the following language: "We acknowledge ourselves beaten,

and we are ready to submit to the results of the war. The war has practically decided that no State shall secede, and that the slaves are emancipated. We cannot be expected at once to give up our principles and convictions of right, but we accept facts as they are, and desire to be reinstated as soon as possible in the enjoyment and exercise of our political rights." This declaration was repeated to me hundreds of times in every State I visited, with some variations of language, according to the different ways of thinking or the frankness or reserve of the different speakers. Some said nothing of adhering to their old principles and convictions of right; others still argued against the constitutionality of coercion and of the emancipation proclamation; others expressed their determination to become good citizens, in strong language, and urged with equal emphasis the necessity of their home institutions being at once left to their own control; others would go so far as to say they were glad that the war was ended, and they had never had any confidence in the confederacy; others protested that they had been opposed to secession until their States went out, and then yielded to the current of events; some would give me to understand that they had always been good Union men at heart, and rejoiced that the war had terminated in favor of the national cause, but in most cases such a sentiment was expressed only in a whisper; others again would grumblingly insist upon the restoration of their "rights," as if they had done no wrong, and indicated plainly that they would submit only to what they could not resist and as long as they could not resist it. Such were the definitions of "returning loyalty" I received from the mouths of a large number of individuals intelligent enough to appreciate the meaning of the expressions they used.

Upon the ground of these declarations, and other evidence gathered in the course of my observations, I may group the Southern people into four classes, each of which exercises an influence upon the development of things in that section:

1. Those who, although having yielded submission to the national government only when obliged to do so, have a clear perception of the irreversible changes produced by the war, and honestly endeavor to accommodate themselves to the new order of things. Many of them are not free from traditional prejudice, but open to conviction, and may be expected to act in good faith whatever they do. This class is composed, in its majority, of persons of mature age—planters, merchants, and professional men; some of them are active in the reconstruction movement, but boldness and energy are, with a few individual exceptions, not among their distinguishing qualities.

2. Those whose principal object is to have the States without delay restored to their position and influence in the Union and the people of the States to the absolute control of their home concerns. They are ready, in order to attain that object, to make any ostensible concession that will not prevent them from arranging things to suit their taste as soon as that object is attained. This class comprises a considerable number, probably a large majority of the professional politicians who are extremely active in the reconstruction movement. They are loud in their praise of the President's reconstruction policy, and clamorous for the withdrawal of the Federal troops and the abolition of the Freedmen's Bureau.

3. The incorrigibles, who still indulge in the swagger which was so customary before and during the war, and still hope for a time when the Southern Confederacy will achieve its independence. This class consists mostly of young men, and comprises the loiterers of the town and the idlers of the country. They persecute Union men and negroes whenever they can do so with impunity, insist clamorously upon their "rights," and are extremely

impatient of the presence of the Federal soldiers. A good many of them have taken the oaths of allegiance and amnesty, and associated themselves with the second class in their political operations. This element is by no means unimportant; it is strong in numbers, deals in brave talk, addresses itself directly and incessantly to the passions and prejudices of the masses, and commands the admiration of the women.

4. The multitude of people who have no definite ideas about the circumstances under which they live and about the course they have to follow; whose intellects are weak, but whose prejudices and impulses are strong, and who are apt to be carried along by those who know how to appeal to the latter.

#### OATH-TAKING.

A demonstration of "returning loyalty" of a more positive character is the taking of the oaths of allegiance and amnesty prescribed by the general government. At first the number of persons who availed themselves of the opportunities offered for abjuring their adhesion to the cause of the rebellion was not very large, but it increased considerably when the obtaining of a pardon and the right of voting were made dependent upon the previous performance of that act. In some cases the taking of the oath was publicly recommended in newspapers and addresses with sneering remarks, and I have listened to many private conversations in which it was treated with contempt and ridicule. While it was not generally looked upon in the States I visited as a very serious matter, except as to the benefits and privileges it confers, I have no doubt that a great many persons took it fully conscious of the obligations it imposes, and honestly intending to fulfil them.

On the whole, it may be said that the value of the oaths taken in the Southern States is neither above nor below the value of the political oaths taken in other countries. A historical examination of the subject of political oaths will lead to the conclusion that they can be very serviceable in certain emergencies and for certain objects, but that they have never insured the stability of a government, and never improved the morals of a people.

#### FEELING TOWARDS THE SOLDIERS AND THE PEOPLE OF THE NORTH.

A more substantial evidence of "returning loyalty" would be a favorable change of feeling with regard to the government's friends and agents, and the people of the loyal States generally.

But no instance has come to my notice in which the people of a city or a rural district cordially fraternized with the army. Here and there the soldiers were welcomed as protectors against apprehended dangers; but general exhibitions of cordiality on the part of the population I have not heard of. There are, indeed, honorable individual exceptions to this rule. Many persons, mostly belonging to the first of the four classes above enumerated, are honestly striving to soften down the bitter feelings and traditional antipathies of their neighbors; others, who are acting more upon motives of policy than inclination, maintain pleasant relations with the officers of the government. But, upon the whole, the soldier of the Union is still looked upon as a stranger, an intruder—as the "Yankee," "the enemy." No observing northern man can come into contact with the different classes composing southern society without noticing this aversion. He may be received in social circles with great politeness, even with apparent cordiality; but soon he will become aware that, although he may be esteemed as a man, he is detested as a "Yankee," and, as the conversation becomes a little more confidential, and throws off ordinary restraint, he is not unfrequently told so; the word "Yankee" still signifies to them those traits of character which the southern press has been so long in the habit of attributing

to the northern people; and whenever they look around them upon the traces of the war, they see in them, not the consequences of their own folly, but the evidences of "Yankee wickedness." In making these general statements, I beg to be understood as always excluding the individual exceptions above mentioned.

#### SITUATION OF UNIONISTS.

It would have been a promising indication of returning loyalty if the old, consistent, uncompromising Unionists of the south had received that measure of consideration to which their identification with the new order of things entitled them. This appears to have been the case during that "first period" of anxious uncertainty when known Unionists were looked up to as men whose protection and favor might be of high value. At least it appears to have been so in some individual instances. But the close of that "first period" changed the aspect of things.

It struck me soon after my arrival in the south that the known Unionists—I mean those who during the war had been to a certain extent identified with the national cause—were not in communion with the leading social and political circles; and the further my observations extended the clearer it became to me that their existence in the south was of a rather precarious nature. Already in Charleston my attention was called to the current talk among the people, that, when they had the control of things once more in their own hands, and were no longer restrained by the presence of "Yankee" soldiers, men of Dr. Mackey's stamp would not be permitted to live there. At first I did not attach much importance to such reports; but as I proceeded through the country, I heard the same thing so frequently repeated, at so many different places, and by so many different persons, that I could no longer look upon the apprehensions expressed to me by Unionists as entirely groundless. I found the same opinion entertained by most of our military commanders. Even Governor Sharkey, in the course of a conversation I had with him in the presence of Major-General Osterhaus, admitted that, if our troops were then withdrawn, the lives of northern men in Mississippi would not be safe. A letter, addressed to me by General Osterhaus, states that he was compelled to withdraw the garrison from Attala county, Mississippi, the regiment to which that garrison belonged being mustered out, and that when the troops had been taken away, four murders occurred, two of white Union men, and two of negroes. He goes on to say: "There is no doubt whatever that the state of affairs would be intolerable for all Union men, all recent immigrants from the north, and all negroes; the moment the protection of the United States troops was withdrawn." General Slocum, in his order prohibiting the organization of the State militia in Mississippi, speaks of the "outrages committed against northern men, government couriers, and negroes." General Canby stated to me that he was obliged to disband and prohibit certain patrol organizations in Louisiana, because they indulged in the gratification of private vengeance. Lieutenant Hickney, assistant commissioner of the Freedmen's Bureau, at Shreveport, Louisiana says: "The life of a northern man who is true to his country, and frankly enunciates his principles, is not secure where there is not a military force to protect him." The affair of Scottsborough, in the military district of northern Alabama, where a sheriff arrested and attempted to bring to trial for murder Union soldiers who had served against the guerrillas in that part of the country, an attempt which was frustrated only by the prompt interference of the district commander, has become generally known through the newspapers.

It is true these are mere isolated cases, for which it would be wrong to

hold anybody responsible who was not connected with them; but it is also true that the apprehensions so widely spread among the Unionists and northern men were based upon the spirit exhibited by the people among whom they lived. I found a good many thinking of removing themselves and their families to the northern States, and if our troops should be soon withdrawn, the exodus will probably become quite extensive, unless things meanwhile change for the better.

#### ASPECT OF THE POLITICAL FIELD.

The status of this class of Unionists in the political field corresponds with what I have said above. I was in Mississippi immediately after the adjournment of the State convention, and while the canvass preparatory to the election of the legislature and of the State and county officers was going on. Events have since sufficiently developed themselves in the other States to permit us to judge how far Mississippi can be regarded as a representative of the rest.

The Mississippi convention was, in its majority, composed of men belonging to the first two of the four classes above mentioned. There were several Union men in it of the inoffensive, compromising kind—men who had been opposed to secession in the beginning, and had abstained from taking a prominent part in the rebellion unless obliged to do so, but who had at least readily acquiesced in what was going on. But there was, as far as I have been able to ascertain, only one man there who, like the Unionists of East Tennessee, had offered active resistance to the rebel authorities. This was Mr. Crawford, of Jones county; he was elected by the poor people of that region, his old followers, as their acknowledged leader, and his may justly be looked upon as an exceptional case.

The impulses by which voters were actuated in making their choice appeared more clearly in the canvass for State officers, Congressmen, and members of the legislature. A Union meeting at Vicksburg may, therefore, be produced as a not unfavorable exponent of Mississippi Unionism. The speakers represented themselves as Union men, and I have learned nothing about them that would cast suspicion upon the sincerity of their declarations as far as they go; but all there qualified their Unionism by the same important statement. Mr. Cooper: "In 1850 I opposed an attempt to break up the United States government, and in 1860 I did the same. I travelled in Alabama and Mississippi to oppose the measure. (Applause.) But after the State did secede, I did all in my power to sustain it." (Heavy applause.) Mr. Evans: "In 1861 I was a delegate from Lauderdale county to the State convention, then and in 1860 being opposed to the act of secession, and fought against it with all my powers. But when the State had seceded, I went with it as a matter of duty, and I sustained it until the day of the surrender with all my body and heart and mind." (Great applause.)

These speeches, fair specimens of a majority of those delivered by the better class of politicians before the better class of audiences, furnish an indication of the kind of Unionism which, by candidates, is considered palatable to the people of that region.

When, at the commencement of the war, Kentucky resolved to remain in the Union, Mr. Hogan, so he informs the constituency, was a citizen of Kentucky; because Kentucky refused to leave the Union Mr. Hogan left Kentucky. He went to Mississippi, joined the rebel army, and was wounded in battle; and because he left his native State to fight against the Union, "therefore," Mr. Hogan tells his Mississippian constituency, "he cannot feel that he is an alien in their midst, and, with something of confidence in the result, appeals to them for their suffrages."

I am sure no Mississippian will deny that if a candidate there based his claims upon the ground of his having left Mississippi when the State seceded, in order to fight for the Union, his pretensions would be treated as a piece of impudence.

#### THE KIND OF PATRIOTISM TAUGHT IN SCHOOLS.

While I was in New Orleans an occurrence took place which may be quoted as an illustration of the sweep of what I might call the *reactionary movement*. When General Shepley was military governor of Louisiana, under General Butler's *régime*, a school board was appointed for the purpose of reorganizing the public schools of New Orleans. A corps of loyal teachers was appointed, and the education of the children was conducted with a view to make them loyal citizens. The national airs were frequently sung in the schools, and other exercises introduced, calculated to impregnate the youthful minds of the pupils with affection for their country. It appears that this feature of the public schools was distasteful to that class of people with whose feelings they did not accord.

Mr. H. Kennedy, acting mayor of New Orleans, early in September last, disbanded the school board which so far had conducted the educational affairs of the city, and appointed a new one. The composition of this new school board was such as to induce General Canby to suspend its functions until he could inquire into the loyalty of its members. He found that a large majority of the members had sympathized with the rebellion, and aided the confederate government in a variety of ways. But as no evidence was elicited proving the members legally incapable of holding office, General Canby considered himself obliged to remove the prohibition, and the new school board entered upon its functions.

Without offering any comment of my own, I annex an editorial taken from the "New Orleans Times," of September 12. "The schools of New Orleans have been institutions so intensely and demonstratively loyal as to become unpopular with those of our fellow-citizens to whom such demonstrations are distasteful, and they must be brought back under 'popular control,' so as to make them cease to be obnoxious in that particular." It was generally understood, when the new school board was appointed, that a Mr. Rodgers was to be made superintendent of public schools. In Major Lowell's report to General Canby this Mr. Rodgers figures as follows: "Mr. Rodgers, the candidate for the position of superintendent of public schools, held the same office at the commencement of the war. His conduct at that time was imbued with extreme bitterness and hate towards the United States, and, in his capacity as superintendent, he introduced the 'Bonnie Blue Flag' and other rebel songs into the exercises of the schools under his charge. In histories and other books where the initials 'U. S.' occurred he had the same erased, and 'C. S.' substituted. He used all means in his power to imbue the minds of the youth intrusted to his care with hate and malignity towards the Union. He has just returned from the late confederacy, where he has resided during the war. At the time he left the city to join the army he left his property in the care of one Finley, who claims to be a British subject, but held the position of sergeant in a confederate regiment of militia." No sooner was the above-mentioned prohibition by General Canby removed when Mr. Rodgers was actually appointed, and he now presides over the educational interests of New Orleans. There is something like system in such proceedings.

#### TREASON NOT ODIOS.

There are two principal points to which I beg to call your attention. In



legislation of the States, render the interference of the national authority less necessary.

As the most difficult of the pending questions are intimately connected with the status of the negro in southern society, it is obvious that a correct solution can be more easily obtained if he has a voice in the matter. In the right to vote he would find the best permanent protection against oppressive class-legislation, as well as against individual persecution. The relations between the white and black races, even if improved by the gradual wearing off of the present animosities, are likely to remain long under the troubling influence of prejudice. It is a notorious fact that the rights of a man of some political power are far less exposed to violation than those of one who is, in matters of public interest, completely subject to the will of others. A voter is a man of influence; small as that influence may be in the single individual, it becomes larger when that individual belongs to a numerous class of voters who are ready to make common cause with him for the protection of his rights. Such an individual is an object of interest to the political parties that desire to have the benefit of his ballot. It is true, the bringing face to face at the ballot-box of the white and black races may here and there lead to an outbreak of feeling, and the first trials ought certainly to be made while the national power is still there to prevent or repress disturbances; but the practice once successfully inaugurated under the protection of that power, it would probably be more apt than anything else to obliterate old antagonisms, especially if the colored people—which is probable, as soon as their own rights are sufficiently secured—divide their votes between the different political parties.

But it is idle to say that it will be time to speak of negro suffrage when the whole colored race will be educated, for the ballot may be necessary to him to secure his education.

Aside from a very few enlightened men, I found but one class of people in favor of the enfranchisement of the blacks; it was the class of the Unionists who found themselves politically ostracised and looked upon the enfranchisement of the loyal negroes as the salvation of the whole loyal element. But their numbers and influence are sadly insufficient to secure such a result. The masses are strongly opposed to colored suffrage; any body that dares to advocate it is stigmatized as a dangerous fanatic; nor do I deem it probable that in the ordinary course of things prejudices will wear off to such an extent as to make it a popular measure.

The only manner in which, in my opinion, the southern people can be induced to grant to the freedmen some measure of self-protecting power in the form of suffrage, is to make it a condition precedent to "readmission."

#### DEPORTATION OF THE FREEDMEN.

I have to notice one pretended remedy for the disorders now agitating the south, which seems to have become the favorite plan of some prominent public men. It is that the whole colored population of the south should be transported to some place where they could live completely separated from the whites. It is hardly necessary to discuss, not only the question of right and justice, but the difficulties and expense necessarily attending the deportation of nearly four millions of people. But it may be asked, what would become of the industry of the south for many years, if the bulk of its laboring population were taken away? The south stands in need of an increase and not of a diminution of its laboring force to repair the losses and disasters of the last four years. Much is said of importing European laborers and northern men; this is the favorite idea of many planters who want such immigrants to work on their plantations. But

they forget that European and northern men will not come to the south to serve as hired hands on the plantations, but to acquire property for themselves, and that even if the whole European immigration at the rate of 200,000 a year were turned into the south, leaving not a single man for the north and west, it would require between fifteen and twenty years to fill the vacuum caused by the deportation of the freedmen.

It is, however, a question worthy of consideration whether it would not be wise to offer attractive inducements and facilities for the voluntary migration of freedmen to some suitable district on the line of the Pacific railroad. It would answer a double object: 1. It would aid in the construction of that road; and 2. If this migration be effected on a large scale it would cause a drain upon the laboring force of the South; it would make the people affected by that drain feel the value of the freedmen's labor, and show them the necessity of keeping that labor at home by treating the laborer well, and by offering him inducements as fair as can be offered elsewhere.

### CONCLUSION.

I may sum up all I have said in a few words. If nothing were necessary but to restore the machinery of government in the States lately in rebellion in point of form, the movements made to that end by the people of the South might be considered satisfactory. But if it is required that the southern people should also accommodate themselves to the results of the war in point of spirit, those movements fall far short of what must be insisted upon.

The loyalty of the masses and most of the leaders of the southern people, consists in submission to necessity. There is, except in individual instances, an entire absence of that national spirit which forms the basis of true loyalty and patriotism.

The emancipation of the slaves is submitted to only in so far as chattel slavery in the old form could not be kept up. But although the freedman is no longer considered the property of the individual master, he is considered the slave of society, and all independent State legislation will share the tendency to make him such. The ordinances abolishing slavery passed by the conventions under the pressure of circumstances, will not be looked upon as barring the establishment of a new form of servitude.

Practical attempts on the part of the southern people to deprive the negro of his rights as a freeman may result in bloody collisions, and will certainly plunge southern society into restless fluctuations and anarchical confusion. Such evils can be prevented only by continuing the control of the national government in the States lately in rebellion until free labor is fully developed and firmly established, and the advantages and blessings of the new order of things have disclosed themselves. This desirable result will be hastened by a firm declaration on the part of the government, that national control in the South will not cease until such results are secured.

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Extract from Documents accompanying the Report of Major General Carl Schurz.  
**STATEMENT OF GENERAL THOMAS KILBY SMITH.**

September 14, 1865.

I have been in command of the southern district of Alabama since the commencement of General Canby's expedition against Mobile.

On the 4th of July I permitted in Mobile a procession of the freedmen, the only class of people in Mobile who craved of me the privilege of celebrating the anniversary of the Declaration of Independence. Six thousand well-dressed and orderly colored people, escorted by two regiments of colored troops, paraded the streets, assembled in the public squares, and were addressed in patriotic speeches by orators of their own race and color. These orators counselled them to labor and to wait. This procession and these orations were the signal for a storm of abuse upon the military and the freedmen and their friends, fulminated from the street corners by the then mayor of the city and his common council and in the daily newspapers, and was the signal for the hirings of the former slave power to bound down, persecute, and destroy the industrious and inoffensive negro. These men were found for the most part by the police of the city, acting under the direction of the mayor, R. H. Hough, since removed. The enormities committed by these policemen were fearful. Within my own knowledge colored girls seized upon the streets had to take their choice between submitting to outrage on the part of the policemen or incarceration in the guard-house. These men, having mostly been negro drivers and professional negro whippers, were fitting tools for the work in hand. Threats of and attempts at assassination were made against myself. Threats were made to destroy all school-houses in which colored children were taught, and in two instances they were fired. The same threats were made against all churches in which colored people assembled to worship, and one of them burned. Continued threats of assassination were made against the colored preachers, and one of them is now under special guard by order of Major-General Wood. When Mayor Hough was appealed to by this man for protection, he was heard to say that no one connected with the procession of the 4th of July need to come into his court, and that their complaints would not be considered. Although Mayor Hough has been removed, a large majority of these policemen are still in office.

One of the most intelligent and high-bred ladies of Mobile, having had silver plate stolen from her more than two years ago, and having, upon affidavit, secured the incarceration of two of her former slaves whom she suspected of the theft, came to me in my official capacity, and asked my order to have them whipped and tortured into a confession of the crime charged and the participants in it. This lady was surprised when I informed her that the days of the rack and the thumb-screw were passed, and, though pious, well-bred, and a member of the church, thought it a hardship that a negro might not be whipped or tortured till he would confess what he *might* know about a robbery, although not even a *prima facie* case existed against him, or that sort of evidence that would induce a grand jury to indict. I offer this as an instance of the feeling that exists in all classes against the negro, and their inability to realize that he is a free man and entitled to the rights of citizenship.

*Speeches of Hon. Sylvanus Evans and Richard Cooper, candidates for Congress and Attorney-General, Vicksburg, September 19, 1865.*

Pursuant to a call published in our yesterday's issue, a large number of citizens assembled at Apollo Hall last evening to listen to addresses from prominent candidates for office at the ensuing election.

Shortly after 8 o'clock Hon. A. Burwell introduced Hon. Richard Cooper to the meeting, who addressed them as follows:

**SPEECH OF MR. COOPER.**

FELLOW-CITIZENS: I present myself before you to-night as a candidate for the office of attorney-general. I have not before spoken in public since announcing myself, relying wholly upon my friends and past record. I have resided in this State twenty-nine years, and have for twelve years been a prosecuting attorney.

Soon after announcing myself I found I had an opponent, and I concluded to accompany my friend, Judge Evans, to Vicksburg, merely to make myself known, not intending to make a speech.

I was born in Georgia. The first vote I ever cast was with the old-line Whig party. [Applause.] In 1850 I opposed an attempt to break up the United States government, and in 1860 I did the same thing. I travelled in Alabama and Mississippi to oppose the measure. [Applause.] But after the State did secede I did all in my power to sustain it. [Heavy applause.] I never entered the army, having held a civil office, and was advised by my friends that I could do more good in that way than by entering the service. I believed in secession while it lasted, but am now as good a Union man as exists, and am in favor of breaking down old barriers, and making harmony and peace prevail.

I was a delegate to the State convention lately in session at Jackson, and hope the legislature will carry out the suggestions of the convention. I believe the negro is entitled to the claims of a freeman, now that he is made free, and I hope he will have them secured to him. I am thankful that Mississippi has the right of jurisdiction; and I hope she will always have it. The office I am a candidate for is not a political, but strictly a judicial office. If elected I shall use my utmost endeavors to promote the interests of the State and country.

Hon. Sylvanus Evans was then introduced to the audience by Mr. Cooper, who spoke substantially as follows:

## SPEECH OF JUDGE EVANS.

FELLOW-CITIZENS OF WARREN COUNTY: I am grateful to meet you here this evening, although a stranger to most of you. Here you must judge of my standing, and I hope you will pardon me while I attempt to explain my position to you. I came to Mississippi in 1837, and moved to Lauderdale county in 1839; by profession in early life, a blacksmith, latterly a lawyer, practicing in eastern Mississippi; to some extent a politician, always believing in the policy of the old-line Whigs, and always acting with them. In 1851 I was a delegate from Lauderdale county to the State convention, then, as in 1860, being opposed to the act of secession, and fought against it with all my powers. But after the State had seceded I went with it as a matter of duty, and I sustained it until the day of the surrender with all my body and heart and mind. [Great applause.] I believed that the majority of the people did not know what was to come, but, blending their interests with mine, I could not, with honor, keep from it.

We are now emerging; now daylight is dawning upon us. But whether peace and prosperity shall return in its fullness is now a question with the people. I am a candidate before you for the United States Congress. Let me say to you, as wise men, that unless the people and the legislature do their duty, it is useless to send me or any one else to Washington, as we cannot there obtain seats in Congress.

We are not willing that the negro shall testify in our courts. We all revolt at it, and it is natural that we should do so; but we must allow it as one of the requisites of our admission to our original standing in the Union. To-day the negro is as competent a witness in our State as the white man, made so by the action of the convention. The credibility of the witness is to be determined by the jurors and justices. If you refuse his testimony, as is being done, the result will be the military courts and Freedmen's Bureau will take it up, and jurisdiction is lost, and those who best know the negro will be denied the privilege of passing judgment upon it, and those who know him least are often more in favor of his testimony than yours.

The President and the conservative element of the North are determined that the negro shall be placed where nature places him, in spite of the fanatics.

Another important point—a great debt has been contracted by the federal government. The South cannot pay a proportion of that debt. I am opposed to repudiation, but am in favor of relieving the South of the internal revenue tax.

My opponent, Mr West, contends that Mississippi must pay her taxes up to 1865. I do not think so; and this is the only issue between us. I deny that the government has a right to levy such a tax, and contend that the government cannot impose a tax upon a State unless that State participates in the accumulation of that debt. At the time this debt was contracted we were recognized as belligerents, and not liable to a share of the debt then contracted for. That back tax can only be collected by a special act of Congress, and, if elected, I shall oppose any such act.

Determine for yourselves whether or not the President does not offer terms that should suit any of us; is he not trying to stay the tide of fanaticism at the North that would overwhelm us? Has he not shown it in our own State, in the appointment of our military governor? No man in the State could have been appointed to give more general satisfaction than W. L. Sharkey, an able, straightforward, just man.

The President, in his speech to the Southern delegation, assures them that he is determined to stay the tremendous tide of the fanatics of the North, and that suffrage to the negro shall not be forced upon the people of the South.

If elected, I will heartily co-operate with the President in his policy of reconstruction, for I am bitterly opposed to conferring the right of suffrage upon the negro.

*List of colored people killed or maimed by white men and treated at Post Hospital, Montgomery.*

1. Nancy, colored woman, ears cut off. She had followed Wilson's column towards Macon two or three days, and when returning camped near the road, and while asleep a white man by the name of Ferguson, or Foster, an overseer, came upon her and cut her ears off. This happened in April, about thirty miles east of Montgomery.

2. Mary Steel, one side of her head scalped; died. She was with Nancy.

3. Jacob Steel, both ears cut off; was with the same party.

4. Amanda Steel, ears cut off; was with the same party.

5. Washington Booth, shot in the back, near Montgomery, while returning from his work, May 1. He was shot by William Harris, of Pine Level, thirty miles from here, without any provocation.

6. Sutton Jones, beard and chin cut off. He belonged to Nancy's party, and was maimed by the same man.

7. About six colored people were treated at this hospital, who were shot by persons in ambuscade during the months of June and July. Their names cannot be found in a hasty review of the record.

8. Robert, servant of Colonel Hough, was stabbed while at his house by a man wearing in part the garb of a confederate soldier; died on the 26th of June, in this hospital, about seven days after having been stabbed.

9. Ida, a young colored girl, was struck on the head with a club by an overseer, about thirty miles from here; died of her wound at this hospital, June 20.

10. James Taylor, stabbed about half a mile from town; had seven stabs that entered his

lungs, two in his arms, two pistol-shots grazed him, and one arm cut one-third off, on the 18th of June. Offender escaped.

11. James Monroe, cut across the throat while engaged in saddling a horse. The offender, a white man by the name of Metcalf, was arrested. No provocation. Case happened on August 19, in this city.

These cases came to my notice as surgeon in charge of the post hospital at Montgomery. I treated them myself, and certify that the above statements are correct.

MONTGOMERY HALL, August 21, 1865.

J. M. PHIPPS,

*Acting Staff Surgeon, in charge of Post Hospital.*

OFFICE PROVOST MARSHAL,

*Post of Selma, Alabama, August 22, 1865.*

I have the honor to report the following facts in regard to the treatment of colored persons by whites within the limits of my observation :

There have come under my notice, officially, twelve cases in which I am morally certain (the trials have not been had yet) that negroes were killed by whites. In a majority of cases the provocation consisted in the negroes trying to come to town, or to return to the plantation after having been sent away. These cases are in part as follows :

Wilson H. Gordon, convicted by military commission of having shot and drowned a negro, May 14, 1865.

Samuel Smiley, charged with having shot one negro and wounded another, acquitted on proof of an alibi. It is certain, however, that one negro was shot and another wounded, as stated. Trial occurred in June.

Three negroes were killed in the southern part of Dallas county; it is supposed by the Vaughn family. I tried twice to arrest them, but they escaped into the woods.

Mr. Alexander, Perry county, shot a negro for being around his quarters at a late hour. He went into his house with a gun and claimed to have shot the negro accidentally. The fact is, the negro is dead.

Mr. Dermott, Perry county, started with a negro to Selma, having a rope around the negro's neck. He was seen dragging him in that way; but returned home before he could have reached Selma. He did not report at Selma, and the negro has never since been heard of. The neighbors declare their belief that the negro was killed by him. This was about the 10th of July.

Mr. Higginbotham, and Threadgill, charged with killing a negro in Wilcox county, whose body was found in the woods, came to my notice the first week of August.

A negro was killed on Mr. Brown's place, about nine miles from Selma, on the 20th of August. Nothing further is known of it. Mr. Brown himself reported.

A negro was killed in the calaboose of the city of Selma, by being beaten with a heavy club; also, by being tied up by the thumbs, clear of the floor, for three hours, and by further gross abuse, lasting more than a week, until he died.

I can further state, that within the limits of my official observation crime is rampant; that life is insecure as well as property; and that the country is filled with desperadoes and banditti who rob and plunder on every side, and that the county is emphatically in a condition of anarchy.

The cases of crime above enumerated, I am convinced, are but a small part of those that have actually been perpetrated.

I am, very respectfully, your obedient servant,

J. P. HOUSTON

*Major 5th Minnesota, and Provost Marshal U. S. Forces at Selma, Alabama.*  
Major General CARL SCHURZ.

FREEDMEN'S BUREAU, July 29, 1865.

SIR: I have the honor to report some testimony I have received of the murders and barbarities committed on the freedmen in Clark, Choctaw, Washington and Marengo counties, also the Alabama and Bigbee rivers.

About the last of April, two freedmen were hung in Clark county.

On the night of the eleventh of May, a freedman named Alfred was taken from his bed by his master and others and was hung, and his body still hangs to the limb.

About the middle of June, two colored soldiers (at a house in Washington county) showed their papers and were permitted to remain all night. In the morning the planter called them out and shot one dead, wounded the other, and then with the assistance of his brother (and their negro dogs) they pursued the one who had escaped. He ran about three miles and found a refuge in a white man's house, who informed the pursuers that he had passed. The soldier was finally got across the river, but has not been heard of since.

At Bladen Springs, (or rather six miles from there,) a freedman was chained to a pine tree and burned to death.

About two weeks after, and fifteen miles from Bladen, another freedman was burned to death.

In the latter part of May, fifteen miles south of Bladen, a freedman was shot outside of the planter's premises and the body dragged into the stable, to make it appear he had shot him in the act of stealing.

About the first of June, six miles west of Bladen, a freedman was hung. His body is still hanging.

About the last of May, three freedmen were coming down the Bigbee river in a skiff, when two of them were shot; the other escaped to the other shore.

At Magnolia Bluff (Bigbee river) a freedman (named George) was ordered out of his cabin to be whipped; he started to run, when the men (three of them) set their dogs (five of them) on him, and one of the men rode up to George and struck him to the earth with a loaded whip. Two of them dragged him back by the heels while the dogs were lacerating his face and body. They then placed a stick across his neck, and while one stood on it the others beat him until life was nearly extinct.

About the first of May, near ——— Landing, in Choctaw county, a freedman was hung; and about the same time, near the same neighborhood, a planter shot a freedman, (who was talking to one of his servants,) and dragged the body into his garden to conceal it.

A preacher (near Bladen Springs) states in the *pulpit* that the roads in Choctaw county stunk with the dead bodies of servants that had fled from their masters.

The people about Bladen declare that *no negro* shall live in the county, unless he remains with his *master* and is as obedient as heretofore.

In Clark county, about the first of June, a freedman was shot through the heart; his body lies unburied.

About the last of May, a planter hung his servant (a woman) in presence of all the neighborhood. Said planter had *killed* this woman's husband three weeks before. This occurred at Sugsville, Clark county.

About the last of April, two women were caught near a certain plantation in Clark county and hung; their bodies are still suspended.

On the 19th of July, two freedmen were taken off the steamer Commodore Ferrand, tied, and hung; then taken down, their heads cut off and their bodies thrown in the river.

July 11, two men took a woman off the same boat and threw her in the river. This woman had a coop, with some chickens. They threw all in together, and told her to go to the damned Yankees. The woman was drowned.

There are regular patrols posted on the rivers, who board some of the boats; after the boats leave they hang, shoot or drown the victims they may find on them, and all those found on the roads or coming down the river are most invariably *murdered*.

This is only a few of the murders that are committed on the helpless and unprotected freedmen of the above-named counties.

W. A. POILLON,

*Captain and Ass't. Sup't Freedmen.*

Brig. Gen. SWAYNE.

A true copy of the original deposited in this office.

CHARLES A. MILLER,

*Major and A. A. General.*

*Statement of Colonel Samuel Thomas, Assistant Commissioner B. R. F. and A. L. for Mississippi and N. E. Louisiana.*

VICKSBURG, August 3d, 1865.

The admission of negro testimony will never secure the freedmen justice before the courts of this State as long as that testimony is considered valueless by the judges and juries who hear it. It is of no consequence what the law may be if the majority be not inclined to have it executed. A negro might bring a suit before a magistrate and have colored witnesses examined in his behalf, according to provisions of general orders and United States law, and yet the prejudices of the community render it impossible for him to procure justice. The judge would claim the right to decide whether the testimony was credible, and among the neighbors that would surround him, in many places, he would be bold indeed, if he believed the sworn evidence of a negro when confronted by the simple assertion or opposed even to the interest of a white man. I recently heard a circle of Mississippians conversing on this subject. Their conclusion was, that they would make no objection to the admission of negro testimony, because "no southern man would believe a nigger if he had the damned impudence to testify contrary to the statement of a white man." I verily believe that in many places a colored man would refuse, from fear of death, to make a complaint against a white man before a State tribunal if there were no efficient military protection at hand.

Wherever I go—the street, the shop, the hotel, or the steamboat—I hear the people talk in such a way as to indicate that they are yet unable to conceive of the negro as possessing any rights at all. Men who are honorable in their dealings with their white neighbors will cheat a negro without feeling a single twinge of their honor. To kill a negro they do not deem murder; to debauch a negro woman they do not think fornication; to take the property away from a negro they do not consider robbery. The people boast that when they get freedmen affairs in their own hands, to use their own expression, "the niggers will catch hell."

The reason of all this is simple and manifest. The whites esteem the blacks their property, by natural right, and however much they may admit that the individual relations of masters and slaves have been destroyed by the war and by the President's emancipation proclamation, they still have an ingrained feeling that the blacks at large belong to the whites at large, and whenever opportunity serves they treat the colored people just as their profit, caprice or passion may dictate.

*Ordinance relative to the police of recently emancipated negroes or freedmen within the corporate limits of the town of Opelousas.*

Whereas, the relations formerly existing between master and slave have become changed by the action of the controlling authorities; and whereas it is necessary to provide for the proper police and government of the recently emancipated negroes or freedmen in their new relations to the municipal authorities:

SECTION 1. Be it therefore ordained by the board of police of the town of Opelousas, That no negro or freedman shall be allowed to come within the limits of the town of Opelousas without special permission from his employers, specifying the object of his visit and the time necessary for the accomplishment of the same. Whoever shall violate this provision shall suffer imprisonment and two days' work on the public streets, or shall pay a fine of two dollars and fifty cents.

SECT. 2. Be it further ordained, That every negro freedman who shall be found on the streets of Opelousas after ten o'clock at night without a written pass or permit from his employer shall be imprisoned and compelled to work five days on the public streets, or pay a fine of five dollars.

SECT. 3. No negro or freedmen shall be permitted to rent or keep a house within the limits of the town under any circumstances, and any one thus offending shall be ejected and compelled to find an employer or leave the town within twenty-four hours. The lessor or furnisher of the house leased or kept as above shall pay a fine of ten dollars for each offence.

SECT. 4. No negro or freedman shall reside within the limits of the town of Opelousas who is not in the regular service of some white person or former owner, who shall be held responsible for the conduct of said freedman; but said employer or former owner may permit said freedman to hire his time by special permission in writing, which permission shall not extend over twenty four hours at any one time. Any one violating the provisions of this section shall be imprisoned and forced to work for two days on the public streets.

SECT. 5. No public meeting or congregation of negroes or freedmen shall be allowed within the limits of the town of Opelousas under any circumstances or for any purpose, without the permission of the mayor or president of the board. This prohibition is not intended, however, to prevent the freedmen from attending the usual church services conducted by established ministers of religion. Every freedman violating this law shall be imprisoned and made to work five days on the public streets.

SECT. 6. No negro or freedman shall be permitted to preach, exhort, or otherwise declaim to congregations of colored people without a special permission from the mayor or president of the board of police, under the penalty of a fine of ten dollars or twenty days' work on the public streets.

SECT. 7. No freedman who is not in the military service shall be allowed to carry firearms, or any kind of weapons, within the limits of the town of Opelousas without the special permission of his employer, in writing, and approved by the mayor or president of the board of police. Any one thus offending shall forfeit his weapons and shall be imprisoned and made to work for five days on the public streets or pay a fine of five dollars in lieu of said work.

SECT. 8. No freedman shall sell, barter, or exchange any articles of merchandise or traffic within the limits of Opelousas without permission in writing from his employer or the mayor or president of the board, under the penalty of the forfeiture of said articles and imprisonment and one day's labor, or a fine of one dollar in lieu of said work.

SECT. 9. Any freedman found drunk within the limits of the town shall be imprisoned and made to labor five days on the public streets, or pay five dollars in lieu of said labor.

SECT. 10. Any freedman not residing in Opelousas who shall be found within the corporate limits after the hour of 3 P. M., on Sunday, without a special permission from his employer or the mayor, shall be arrested and imprisoned and made to work two days on the public streets, or pay two dollars in lieu of said work.

SECT. 11. All the foregoing provisions apply to freedmen and freedwomen, or both sexes.

SECT. 12. It shall be the special duty of the mayor or president of the board to see that all the provisions of this ordinance are faithfully executed.

SECT. 13. Be it further ordained, That this ordinance is to take effect from and after its first publication.

Ordained the 3d day of July, 1865.

E. D. ESTILETTE,  
*President of the Board of Police.*  
JOS. D. RICHARDS, *Clerk.*

Official copy:

J. LOVELL,  
*Captain and Assistant Adjutant General.*

*An Ordinance relative to the police of negroes recently emancipated within the Parish of St. Landry.*

Whereas, it was formerly made the duty of the police jury to make suitable regulations for the police of slaves within the limits of the parish; and whereas, slaves have become

emancipated by the action of the ruling powers: and whereas, it is necessary for public order, as well for the comfort and correct deportment of said freedmen, that suitable regulations should be established for their government in their changed condition, the following ordinances are adopted, with the approval of the United States military authorities commanding in said parish, viz.:

SECTION 1. Be it ordained by the police jury of the parish of St. Landry, That no negro shall be allowed to pass within the limits of said parish without a special permit in writing from his employer. Whoever shall violate this provision shall pay a fine of two dollars and fifty cents, or in default thereof, shall be forced to work four days on the public road, or suffer corporeal punishment as provided hereinafter.

SECT. 2. Be it further ordained, That every negro who shall be found absent from the residence of his employer after 10 o'clock at night, without a written permit from his employer, shall pay a fine of five dollars, or in default thereof, shall be compelled to work five days on the public road, or suffer corporeal punishment as hereinafter provided.

SECT. 3. Be it further ordained, That no negro shall be permitted to rent or keep a house within said parish. Any negro violating this provision shall be immediately ejected and compelled to find an employer; and any person who shall rent, or give the use of any house to any negro, in violation of this section, shall pay a fine of five dollars for each offence.

SECT. 4. Be it further ordained, That every negro is required to be in the regular service of some white person, or former owner, who shall be held responsible for the conduct of said negro. But said employer or former owner may permit said negro to hire his own time by special permission in writing, which permission shall not extend over seven days at any one time. Any negro violating the provisions of this section shall be fined five dollars for each offence, or in default of the payment thereof, shall be forced to work five days on the public road, or suffer corporeal punishment as hereinafter provided.

SECT. 5. Be it further ordained, That no public meetings or congregations of negroes shall be allowed within said parish after sunset; but such public meetings and congregations may be held between the hours of sunrise and sunset, by the special permission in writing of the captain of patrol, within whose beat such meetings shall take place. This prohibition, however, is not intended to prevent negroes from attending the usual church services, conducted by white ministers and priests. Every negro violating the provisions of this section shall pay a fine of five dollars, or in default thereof, shall be compelled to work five days on the public road, or suffer corporeal punishment as hereinafter provided.

SECT. 6. Be it further ordained, That no negro shall be permitted to preach, exhort, or otherwise declaim to congregations of colored people, without a special permission in writing from the president of the police jury. Any negro violating the provisions of this section shall pay a fine of ten dollars, or in default thereof, shall be forced to work ten days on the public road, or suffer corporeal punishment as hereinafter provided.

SECT. 7. Be it further ordained, That no negro who is not in the military service shall be allowed to carry fire-arms, or any kind of weapons, within the parish, without the special written permission of his employers, approved and indorsed by the nearest or most convenient chief of patrol. Any one violating the provisions of this section, shall forfeit his weapons and pay a fine of five dollars, or in default of the payment of said fine, shall be forced to work five days on the public road, or suffer corporeal punishment as hereinafter provided.

SECT. 8. Be it further ordained, That no negro shall sell, barter, or exchange any articles of merchandise or traffic within said parish, without the special written permission of his employer, specifying the articles of sale, barter or traffic. Any one thus offending shall pay a fine of one dollar for each offence, and suffer the forfeiture of said articles, or in default of the payment of said fine, shall work one day on the public road, or suffer corporeal punishment as hereinafter provided.

SECT. 9. Be it further ordained, That any negro found drunk within the said parish shall pay a fine of five dollars, or in default thereof, shall work five days on the public road, or suffer corporeal punishment as hereinafter provided.

SECT. 10. Be it further ordained, That all the foregoing provisions shall apply to negroes of both sexes.

SECT. 11. Be it further ordained, That it shall be the duty of every citizen to act as a police officer for the detection of offences and the apprehension of offenders, who shall be immediately handed over to the proper captain or chief of patrol.

SECT. 12. Be it further ordained, That the aforesaid penalties shall be summarily enforced, and that it shall be the duty of the captains and chiefs of patrol to see that the aforesaid ordinances are promptly executed.

SECT. 13. Be it further ordained, That all sums collected from the aforesaid fines shall be immediately handed over to the parish treasurer.

SECT. 14. Be it further ordained, That the corporeal punishment provided for in the foregoing sections, shall consist in confining the body of the offender within a barrel placed over his or her shoulders, in the manner practiced in the army, such confinement not to continue longer than twelve hours, and for such time within the aforesaid limit as shall be fixed by the captain or chief of patrol who inflicts the penalty.

SECT. 15. Be it further ordained, That these ordinances shall not interfere with any municipal or military regulations inconsistent with them within the limits of said parish.

SECT. 16. Be it further ordained, That these ordinances shall take effect five days after their publication in the Opelousas Courier.

Official copy:

J. LOVELL,  
Captain and Assistant Adjutant General.



*Bureau Refugees, Freedmen and Abandoned Lands, Office Assistant  
Commissioner for State of Mississippi.*

VICKSBURG, MISS., September 28, 1865.

GENERAL: I enclose a copy of the city ordinances. You will see that negroes who sell vegetable cakes, &c., on the street are required to pay ten dollars (\$10) per month for the privilege of doing so.

To illustrate the workings of this ordinance I will give you an actual occurrence in this city.

About a year ago an old negro man named Henderson, crippled with over-work, about seventy years of age, was sent to me for support by the military authorities. I issued him rations for himself and wife, an old negro woman, incapable of doing anything but care for herself. I continued this till about January 1, 1865, when the old man came to me and informed me that if I would allow him to sell apples and cakes to the soldiers on a corner of the street near my office, under a large tree that grew there, he thought he could care for himself and make enough to support himself and wife. I immediately gave him permission and an order to protect him. I had but little faith in his being able to do it, as he was compelled to go on crutches and was bent nearly double, owing to a severe whipping his old master had given him many years ago.

He commenced his work, and, much to my surprise, made enough to support himself, and asked for no more assistance from me.

When the city authorities took charge of the city matters the marshal of the city ordered him to pay the ten dollars per month for the privilege of supporting himself or desist from such trade.

The old man told him that all his profits would not amount to ten dollars per month, and that in some months he did not make that amount of sales, but, as Colonel Thomas provided him with a place to live, he could barely support himself by such trade. The marshal of the city informed him that the tax must be paid by all, and that Colonel Thomas could take care of him, as it was his duty to do so.

The old man came to my office and told me the whole affair. I wrote a letter to the mayor setting forth the whole case, and that the collection of this tax on such old cripples would compel me to support them, as they could not pay the city ten dollars per month and make their support. In fact, ten dollars per month is the common wages for negro labor. The mayor refused to allow the negro to continue his sales, and I was compelled to take charge of him. I would have refused to allow the city authorities to interrupt him had it not been for General Orders No. 10, from headquarters department of Mississippi, allowing the mayor to take charge of such matters.

You will see by the city ordinance that a drayman or hackman must file a bond of five hundred dollars in addition to paying for his license. The mayor requires that the bondsmen shall be freeholders. The laws of this State do not, and never did, allow a negro to own land or hold property. The white citizens refuse to sign any bonds for the freedmen.

The white citizens and authorities say that it is for their interest to drive out all independent negro labor; that the freedmen must hire to white men if they wish to do this kind of work.

I am, general, very respectfully,

SAMUEL THOMAS,

*Colonel, Assistant Commissioner, Freedmen's Bureau, State of Mississippi.*

Major-General C. SCHURZ.

*Freedmen's Bureau, State of Mississippi, Office State Superintendent of  
Education.*

VICKSBURG, MISS., September 28, 1865.

GENERAL: At the request of Colonel Thomas, I beg your attention to a few considerations touching the turning over of the care of the freedmen in Mississippi to the State authorities, so far as the transfer bears upon the religious and educational privileges of the colored people. Perhaps no one who has been less engaged in caring for the education and the moral interests of these people can fully appreciate the facts that I intend to lay before you, or understand them as having the intensity of meaning that I see in them.

I have seen a good deal of the people of Mississippi, and have purposely sounded them as to their feelings with regard to the effort to educate the blacks. The general feeling is that of strong opposition to it. Only one person resident in Mississippi before the rebellion has expressed himself to me as in favor of it, and he did not propose to do anything to aid it; and, to show how much his favor was worth, he said he regretted that he was not able to prevent the negroes from having shouting meetings, and that he would keep them from going off the plantation to meeting now if he could, as he formerly did. Aside from this gentleman, every native Mississippian and Irishman with whom I have conversed opposes the instruction of freedmen. Some disguise their opposition by affected contemptuous disbelief of the negro's capacity. All the facts that we can give them, however rich and suggestive, are received with sneering incredulity and the assurance that they know the negroes better than we do. A little persistence in giving this class of men facts disproving their assertions usually makes them angry, and leads them to declare that if the negro can learn, the greater

the damage that will be done them, for the education will do them no good, and will spoil them. Others take this last-mentioned ground at first, and say that a learned negro is a nuisance; for, while he is ignorant, stupid, and brutish, he may be compelled to labor; but as soon as he comes to know something the white people cannot make so profitable use of him.

Some manifest great spite when the subject is mentioned. They say we are trying to make the negro equal with them. Many do not hesitate to say that he ought to be kept uneducated in order that he may not be superior to ignorant white men.

I have discovered that many object to the negro women's being educated lest they should be led to respect themselves, and not so easily be made the instruments of the white man's lust.

The people of Vicksburg have asked Colonel Thomas to prevent the establishment of colored schools within the city—they would probably say, to preserve the peace of the city; but I feel sure it is because the sight of them gives pain. And if their removal ever becomes necessary to the peace of a place, the fact will illustrate public feeling sufficiently.

I have heard more than one person say that he would kill a colored teacher if he ever saw one.

The children of a community generally express the public feeling, and we may usually learn from them what the feeling is, even when the parents, from prudence, seek to conceal it. Children often exaggerate, but they get their bias at home. The children of Mississippi throw stones at colored scholars, and are only restrained by fear from mobbing colored schools.

My memorandum book contains such information as to points in the interior of the State as I can gather from officers, and from any reliable source, to guide me in locating teachers. Some of these memoranda are: "Garrison withdrawn; school impossible." "No resident federal officer; a teacher could not be protected." "People much prejudiced; protection cannot be guaranteed." Such things are said in regard to every place not under northern protection. I think I do not overstate in saying that I do not know a single northern man in Mississippi who supposes a colored school possible where there is no federal sword or bayonet. Some northern men do not regret this fact, perhaps; and this makes their testimony on this point more valuable.

White churches recover their houses of worship which the blacks helped to build, and which they have repaired extensively during the last two years, and remorselessly turn the blacks out without any regard to their rights in equity, their feelings, or their religious interests.

I may state here that there is such a general expression of contempt for negro religion, and such a desire to repress it, if possible, that it seems as if the whites thought it a piece of terrible impertinence for the blacks to worship the same God that we do. The white people also fear, or affect to fear, that opposition to their plans, and even insurrection, will be hatched at the meetings of colored people. From this source arise the occasional reports of intended insurrections; and these reports are intended, often, to cause the prevention of meetings, at which the colored people may consult together, and convey information important to them.

I have the honor to be, general, your obedient servant,

JOSEPH WARREN,

*Chaplain, State Superintendent of Education.*

Major-General CARL SCHURZ.

EXECUTIVE OFFICE, Jackson, Miss., August 19, 1865.

Information having reached me that parties of bad men have banded together in different parts of the State for the purpose of robbing and plundering, and for violating the law in various ways, and that outrages of various kinds are being perpetrated, and the military authorities of the United States being insufficient to protect the people throughout the entire State, I do therefore call upon the people, and especially on such as are liable to perform military duty, and are familiar with military discipline, to organize volunteer companies in each county in the State, if practicable, at least one company of cavalry and one of infantry, as speedily as possible, for the detection of criminals, the prevention of crime, and the preservation of good order. And I urge upon these companies, when formed, that they will be vigilant in the discharge of these duties. These companies will be organized under the law in relation to volunteer companies as contained in the Revised Code, and the amendment thereto, passed on the 10th of February, 1860, except that as soon as the proper number shall volunteer, the election for officers may take place immediately and without further order, and commissions will be issued as soon as returns are received, and the election may be held by any justice of the peace. I most earnestly call upon the young men of the State, who have so distinguished themselves for gallantry, to respond promptly to this call, which is made in behalf of a suffering people.

It will be the duty, as I hope it will be the pleasure, of these companies to pursue and apprehend all offenders against law, and by vigilance to prevent crime, to aid the civil authorities, and to contribute all in their power to the restoration of good order in the community. Arms will be procured, if possible, for such as may not have them, but I would advise an immediate organization with such arms as can be procured.

Given under my hand and the great seal of State affixed.

W. L. SHARKEY,

*Provisional Governor of Mississippi.*

By the Governor:

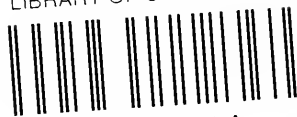
JOHN H. ECHOLS, *Secretary of State.*

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